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play condones the present industrial aggression whereby the home area is made less and less adequate to the proper rearing of children, if it transfers the happiness and loyalty of children from the normal home center and the wholesome family group to any secondary institution whatsoever, a net loss will result. Also if public play tends to allay just agitation for childhood and family rights as against ignorant and greedy real-estate methods, so that we have a form of public philanthropy rather than the reality of public justice, the result will be a net loss.

Again, it is a fair question as to how far public measures should supplant parental responsibility. There must be some limit to the temptation to parental indifference or laziness in turning children over almost wholly to school and playground. The home must not be robbed of its legitimate functions, and the play of parents with their own children in their own homes ought to be encouraged.

However, the author does not set out to consider this phase of the subject, and it is quite probable that a proper and generous play program in the schools will ultimately diffuse its benefits to all the homes concerned. The need of enriching the family experience as such is even greater than the demand that play be institutionalized.

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The History of Melanesian Society. By W. H. R. RIVERS. Cambridge: The University Press, 1914. 2 vols. Pp. xii+400; 610.

Dr. Rivers is one of those students, fairly numerous in England, who have been seduced from their original fields of research by the superior charms of anthropology. His earlier interest lay in the field of physiological psychology, and it was in the capacity of psychologist that he went to Torres Straits as a member of the Cambridge Expedition, which investigated so exhaustively the natives of this region. He won his scholastic spurs by the publication in 1906 of *The Todas*, a work distinguished by an almost meticulous devotion to the niceties of scientific method. In 1911 he was president of Section H at the British Association meeting in Portsmouth, where the writer of this review had the pleasure of listening to his noteworthy address on "The Ethnological Analysis of Culture." During the last few years he has published a small but valuable volume, *Kinship and Social Organization* (1914),

a number of essays,¹ equally important to the sociologist and the anthropologist, and finally the present extensive work on Melanesia. Its title will sound strange, perhaps, to those who had supposed that savage and barbarous peoples have no history and that a sociological survey must necessarily deal with a community advanced in culture. But these two volumes, as others recently published, are indicative of the present tendency in anthropology to dwell on the historical relations of peoples and to interpret these relations from a broadly social point of view.

The Melanesian Islands, stretching in a long, semicircular chain from New Guinea to the southeast, have figured prominently in anthropological literature since Bishop Codrington in 1885-91 published his fine book, *The Melanesians*. It is in the first place as a supplement to Codrington's account that Dr. Rivers prepared his own work. He visited those parts of Melanesia under English control, namely, the Solomon Islands, the Santa Cruz Islands, the Banks Islands, and the New Hebrides. He did not visit the Loyalty Islands and New Caledonia, which are under the control of France. The omission of any account of these islands, too little known, is a regrettable, though doubtless unavoidable, circumstance. His account of the Bismarck Archipelago, until last year a German possession, is comparatively brief and is based on the recent investigations of German scholars in the archipelago. On the other hand we are favored with new information from Fiji, where Polynesian and Melanesian elements are intermingled, and from Tonga, Samoa, and the Hawaiian Islands. Dr. Rivers was able to supplement his own observations with much material gained from native teachers of the Melanesian Mission.

Dr. Rivers puts forth his book "primarily as a study in method." In order the more clearly to differentiate his facts from his conclusions he has divided the work into two parts. The first part is devoted to a narrative of field work in the various islands. The second and larger part presents the inferences to be drawn from the material there gathered. This procedure, though not without advantages from the scientific point

¹ "On the Origin of the Classificatory System of Relations," in *Anthropological Essays Presented to Edward Burnett Tylor*, Oxford, 1907; "The Genealogical Method of Social Inquiry," *Sociological Review*, III (1910), 1-13; "The Sociological Significance of Myth," *Folk-Lore*, XXIII (1912), 307-31; "The Primitive Conception of Death," *Hibbert Journal*, X (1912), 393-407; "The Disappearance of Useful Arts," in *Festschrift Tillagnad Edvard Westermarck*, Helsingfors, 1912; "The Contact of Peoples," in *Essays and Studies Presented to William Ridgeway*, Cambridge, 1913; and "Kin, Kinship," in Hastings' *Encyclopaedia of Religion and Ethics*, Vol. VII.

of view, does not conduce to an attractive literary presentation of the evidence. Needless to say, Dr. Rivers, in common with modern ethnographers, has been scrupulously careful in collecting his data and in pointing out the varying degrees of their trustworthiness. His work is a good example of those minute and detailed ethnographic descriptions now happily in fashion.

As a theoretical student Dr. Rivers occupies a position intermediate on the one side between those who accept the evolutionary view of society, the unity of the human mind, and the existence of certain "elementary ideas" common to mankind, and on the other side between those whose sole interest lies in the problems of the geographical diffusion of cultures. Indeed, he seeks in a measure to reconcile these opposing viewpoints by the demonstration that while in Melanesia social institutions have been modified chiefly as the result of the influence of immigrant peoples, the modifications, once introduced, have been slow and gradual and have followed an evolutionary development. This "middle-of-the-road" attitude, this attempt to preserve a standpoint essentially evolutionary while using a method essentially historical, will not please the extremists of either school. But to others it will appear as additional evidence of the author's poise and balance of mind.

The material presented in Vol. I is somewhat scrappy in character, for Dr. Rivers does not attempt to make a complete survey of Melanesian culture, but only to present those features of social organization inadequately stressed or entirely omitted in Codrington's work. Perhaps the most valuable information here presented relates to the secret societies (chaps. iii-v). They are very numerous in the Banks Islands. The islet of Mota, little more than two miles in diameter, contains no less than seventy-seven of these bodies. The full account of the complicated association called *Sukwe* (Codrington's *Syqe*) reveals the fact that there exists between it and the *Tamate* societies a definite connection hitherto unsuspected. How vast is the influence exerted on the people by these organizations and how beneficial on the whole is their social functioning are points here well brought out (I, 139 ff.). It is impossible, within the limits of this review, to dwell on the many other aspects of Melanesian life—the social structure, the systems of relationship, the institutions of marriage, property, and money—which have been carefully set forth in this first volume.

The second volume and part is devoted to the author's interpretation of the evidence. He reaches the general conclusion that Melanesian culture, as we now know it, is the result of the interaction of two

immigrant peoples, denominated, respectively, the kava people and the betel people, who came from the west by way of the Malay Archipelago. To the changes introduced by these immigrants must be attributed, in the author's opinion, the institution of individual marriage and the social recognition of paternity, displacing the original sexual communism and gerontocracy. Similarly the secret societies are believed to have developed from the totemic groups of immigrants who settled in relatively small numbers among an aboriginal population. The suggestion is highly plausible, though it seems unnecessary to accept Dr. Rivers' further explanation that the secrecy of these associations was due "to the need felt by the immigrants for the practice of their totemic rites away from the alien population among which they found themselves" (II, 222). As a matter of fact the dramatic and magical performances of totemic clans in Australia, Torres Straits, and New Guinea usually bear a secret or semi-secret character and are confined to the initiated members of the totemic group immediately concerned. To the fusion of alien peoples is attributed the dual organization of Melanesian society, as well as many other Melanesian institutions. Dr. Rivers endeavors also to set forth the probable interrelations of Melanesian-Polynesian culture with that of Indonesia. He even ventures to speculate on the relations of Oceanic culture to that of the world in general. But he frankly admits on how slender a basis of fact all hypothesis of the origin and diffusion of Oceanic culture must for the present rest.

The technical consideration of the validity of Dr. Rivers' argument must be left to special students of things Melanesian. To the sociologist with a dawning interest in anthropology it will be well to point out in the first place that the author has proved pretty conclusively that special features of systems of relationship are the direct result of social conditions and that distinctions in nomenclature are "definitely associated" with distinctions in conduct (II, 45). He may be said to have now made untenable the view that the classificatory system means nothing more than a collection of terms of address. In the second place, he has greatly strengthened the argument for sexual communism and the monopolistic control of women by the old men as the earlier form of social life, at least in the Melanesian area (II, 59, 67 ff., 140 ff.). In the third place, he has shown the vast importance in rudimentary society of the institution of marriage as a regulator of descent, inheritance, and succession (II, 145). In the fourth place, he has made it at least extremely probable that the dual organization of society may arise from a process of fusion, and not, as most students still hold, to the fission of a pre-

viously undivided commune (II, 557 ff.). And finally, the present reviewer cannot resist expressing his feelings of satisfaction that Dr. Rivers adequately emphasizes "the great value of secret societies and secret cults as repositories of ancient cultures" (II, 592).

It remains to say that these two volumes, in their format, are a fine example of the English printers' art. A broad page, clear large type, excellent paper, and serviceable binding make them easy to read and a pleasure to own. There are six full-page maps in black and white, a large colored map of Melanesia, twenty-five plates from photographs, and a number of illustrations in the text. An ampler index would have been desirable.

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The Natural History of the State. By HENRY JONES FORD. Princeton: Princeton University Press, 1915. Pp. viii+188. \$1.00.

"The purpose of this treatise is to examine the foundations of political science from the naturalistic point of view established by the publication of Darwin's *Origin of Species* in 1859" (p. 1). The first problem attacked and the one to which most of the volume is devoted is "whether or not in the formation of the human species the operations of natural selections have been direct or indirect, individual or social" (p. 12). The question is approached from the viewpoint of the data of biology, psychology, linguistics, and anthropology, respectively, the writer reaching the following conclusions: "(1) Although biology indicates different modes of evolutionary process it is at present inconclusive as to the mode pursued in the case of man. (2) Psychology, linguistics, and anthropology indicate that the mode pursued in the case of man must have been the process distinguished as social evolution and not the process distinguished as individual evolution. (3) When appeal is made to evolutionary doctrine for social and political criteria, the only hypothesis that can be regarded as having solid claims to consideration is that of social evolution" (p. 145). From this it is argued that the hypothesis of social evolution may be regarded as sufficiently probable to warrant consideration of its political and social implications.

Applying this theory to the consideration of the state, the author finds that the undivided commune is the primordial form of the state, and that it antedates the differentiation of man from the antecedent